

Morgan calls for immediate action

In an effort to initiate action on requests and complaints made by students at the October 20 mandatory student body meeting and at subsequent hall meetings, SA President Marilyn Morgan has written a letter to Chancellor Simpson informing him of students' concern for improving campus safety and welfare.

The following is the text of Marilyn's letter:

Dear Chancellor Simpson:

As you probably know, we held a mandatory student body meeting on October 20 to discuss several judicial problems which Miss Drost and Mr. Houston had related to us. These were issues which pertained to all students, since it is of course their system, and we felt it necessary to go directly to them. As a result of this meeting and those held later in the residence halls, I have several suggestions and complaints to pass on to you.

The number and practices of the campus policemen were discussed extensively in every dorm. It was felt that there was a definite need for more policemen. This is not a new issue, but before this time there have been only a few of us asking for more police—today the majority of our students are expressing this need. We must address ourselves to this situation immediately. The increased number

of males "hanging around" the library and other areas of campus has been a great concern of many. Very few girls like being whistled at, gawked at, or insulted by these individuals. Many requested that the policemen ask these individuals to leave campus if they are here for no other reason than to watch the girls walk by. There have also been several complaints about the length of time that it takes to contact a policeman at night since we are forced to go through the operator. This can be quite dangerous and inconvenient in certain situations.

Another area of common concern seems to be the general state of the campus at night. The need for lighting in several areas was mentioned—on the way to Betty Lewis, around Chandler, on the road from the infirmary to Goolrick, and in back of the Fine Arts Center. Many girls are actually afraid to walk in these areas at night and I do not blame them at all for it is rather dangerous. The brick walkway by Chandler was another hazard pointed out by some. This has been in bad condition for too long now.

Since many of the judicial infractions this year have come as a result of the "buddy" system, this and the key system were discussed extensively. It is a common feeling that many of these infractions will be eliminated by the arrival and use of the keys

which will be a simpler system to deal with. However, there is some dissatisfaction with the presently proposed key system. Many feel that it would be easier and safer to have a central place from which you can pick up a key after returning to campus. This would decrease the chances of losing the key and would also eliminate the 10 p.m. deadline for signing out keys.

As you can see, these are all very reasonable complaints and suggestions, expressed by concerned individuals, and they must be considered and acted upon immediately. They are, of course, not new issues for we have been living with these same conditions for several years. However, we went to the student body—the individuals who live under these conditions, who are affected by these judicial regulations, whose safety is threatened by violation of such regulations—to make them aware of these things. They realized the seriousness of the situation and met the threat by expressing concern and offering suggestions. They are making an all-out effort. We have no choice but to respond to these suggestions and to act now.

Sincerely,
Marilyn Morgan

ACLU gains ICA approval

by Kathy Atkinson

The Inter-Club Association met last Wednesday night, approving the establishment of an American Civil Liberties Union chapter on campus but delaying decision on the Afro-American club pending revision of its constitution.

The general meeting, scheduled for 6 p.m., Wednesday, preceded by a "closed" meeting of ICA Council at 5:30 p.m., to which a BULLET reporter was denied admittance.

Yuri McCarthy and Sue Cottingham, campus organizers of the ACLU chapter, attended the general meeting to explain the nature of ACLU, its history, and its aims, as well as its practical application on college campuses.

In order to quell previously expressed fears that ACLU is radical or subversive, Sue explained that an accurate characterization of the organization would classify it as a "strict constructionist" group whose "client" is the Bill of Rights. Sue explained that "ACLU is not violent and has nothing to do with demonstrations." She feels that many consider ACLU subversive because of certain people it has represented and the fact that it does not limit its clients to any particular political persuasion. "Their credo is that what can be done to one person can be done to all," continued Sue.

When questioned on the reason for having a student chapter of this "predominantly lawyers' organization" Sue answered that ACLU is not limited to lawyers, nor is it predominantly composed of lawyers, but rather of average citizens. She feels that a student chapter is a "very important link," since much has been happening in recent years concerning student rights. The chapter here, she said, could be influential in working on the Student Bill of Rights and in sponsoring speakers.

She added that non-legal activities as well as legal services will be open to the whole campus, regardless of ACLU membership.

Students who wish to join or receive information about the ACLU may contact Yuri at ext. 502 or Sue at ext. 521. Student membership dues are \$3; this fee also covers membership in the Fredericksburg chapter. Members receive ACLU newspapers and printed data.

The ACLU chapter of MWC will hold its first official meeting tomorrow at 6:30 p.m. in Chandler 15.

The MWC Senate meeting previously scheduled for this Tuesday has been postponed until Wednesday, Nov. 4 at 2:30 p.m. in ACL Ballroom. Attendance will be taken at the meeting.

THE BULLET

p. o. box 1115, fredericksburg, virginia

Joint Council hears plea of toleration for lifestyles

by Linda Cayton

Claiming that her trial affected all MWC women, Mary Anne Burns appeared before Joint Council last Thursday for breaking Social Probation. Her punishment perhaps set a precedent for all violators of social rules.

Mary Anne was placed on social probation for contemplating using the back doors of Jefferson Residence Hall after closing hours. She then broke probation by leaving the dormitory and remaining out all night without signing out.

Speaking at the Joint Council hearing, Mary Anne explained that she felt signout and flipout regulations are restrictive and are not enforced out of concern for the individual but merely as a routine practice. "It's a question of misplaced priorities," explained Mary Anne.

Her act, commented Mary Anne, actualized what she believed. "I'm not concerned about the system," she continued, "only the people I live with. This system stifles the growth of people and stunts their mentality."

Mary Anne stated that the question was one of lifestyles and that the different lifestyles on campus are being stifled by trivialities. "We shouldn't be wasting our time on these things," she continued, "we should be concerned with living together."

When questioned by Mr. Victor Fingerhut as to the severity of punishment of suspension, con-

sidering obvious discontent with the present system, Mary Anne answered that suspension would be "severe in the it would be absurd, but it would not affect my mind."

Character witnesses Robbie Turner and Linda Fots testified to a collective character on campus which holds the same beliefs expressed by Mary Anne during the trial. Lynn Hoffman explained that Mary Anne is very representative of a lifestyle growing on this campus, one that holds "a strong concern for those things which are real and feels no concern for those things which are artificial."

Lynn also commented that rigid regulations force the self concern so apparent on this campus. "Fear of repercussions from breaking the rules keep the women here from considering the safety of their fellow students," explained Lynn.

After deliberation, Joint Council returned their decision that Mary Anne be responsible for coordinating a drive to solicit blood from the college community to collect not less than 35 pints. Also Mary Anne was requested to meet with Mr. George Van Sant one hour per week until Christmas to discuss an exploration of lifestyles.

Sue Cottingham, campus Judicial Chairman, later explained that "it was very hard for Joint Council to give Mary Ann a punishment. She was putting her attitude up and not her action." Sue commented that she was "happy that something good came out of it."

feedback

Condemnation termed useless

To the Editor:

In reply to "Carry It On" — about Kent State, I am not advocating the four killings at Kent State, or any other killings — heaven forbid! But I would like to point out the fact that going around condemning people will not do anyone one silver of good. The students at Kent State were crying "Peace," and quite sincerely, I'm sure,

But somehow, many of the people who cry "Peace" don't realize that peace is akin to harmony, love, and understanding. If we cannot love the people around us, live in harmony with them, or even attempt to understand those in our own country who differ from us in their opinions, how can we ever expect to hope for world peace?

Jeanne Hall

Betty Lewis residents seek campus safety

To the Editor:

On Thursday evening at approximately 8:30 p.m. we called the campus police and asked them to take us from Goolrick to Betty Lewis Dorm. The policeman asked us where we got the idea that the job of the campus police was to escort the girls from building to building. He told us that the police had better things to do than to escort girls. He did, however, bring us back to the dorm.

We feel that the police service on this campus leaves a lot to be desired. The MWC students pay their fees for more than just a bed, some

reach out

College atmosphere repressive to gays

by philo funk

Appealing for their rights as "people, not perverts," student homosexuals across the country are organizing into groups for more effective action against university discrimination. In the fields of counseling, curriculum, and social events, colleges and universities are accused by many of today's psychologists of aggravating rather than helping the state of the student homosexual.

Dr. Franklin Kameny, a nationally-recognized expert on homosexuality, says that campus Gay Liberation movements such as FREE (Fight Repression of Erotic Expression) and the SHL (Student Homophile League) are "very much needed" because they can serve to educate the university and the community, to organize social events, and to guard the civil liberties of homosexuals. A social stigma is won through ignorance and prejudice, and only through education and integration can homosexual oppression be alleviated. In the area of curriculum, only at New York University is a course offered on homosexuality. Dr. Kameny remarks that homosexuals would benefit from such courses on their culture just as Blacks have gained from courses on Afro history and Black literature. Colleges providing counseling for homosexuals have services that are "abysmally poor," says Dr. Kameny. They approach the homosexual as an afflicted individual in need of change, instead of helping him to accept his nature. Social events for homosexuals have usually not met with administrative approvals even though sponsored by student organized groups such as SHL or FREE. This fall the Student Homophile League's request for a gay mixer on the campus of MIT was refused by MIT's Student Affairs Office, who said that the Institute would favor education on the subject but could not sanction such an open and public activity. At Columbia, however, the authorities did permit a gay mixer allowing both heterosexuals and homosexuals to attend.

Campus Gay Liberation groups serve a purpose in providing legal help for the homosexual's

food, and an education. They should be guaranteed their safety as well as their growth.

It's sad to think that we are not safe walking around our own campus after dark—and we are not. Support for this statement can be found by consideration of the numerous incidents which have taken place on this campus in the brief span encompassing Sept. 12-Oct. 30, 1970—not even a period of two months! Consider what could occur in the course of one year.

We feel that the mental health as well as the physical health of the students is being jeopardized, and it's about time the students of MWC fought for their own well-being.

Beth Pearce '74
Tricia Powell '74

Scout leader grateful for campus assistance

To the Editor:

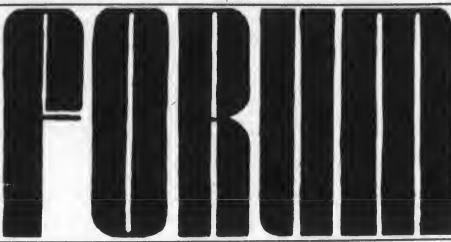
As a member of the Fredericksburg Girl Scout Neighborhood Service Team, I should like to express my deep appreciation to the Mary Washington College girls who responded to our appeal for help in scouting.

We feel fortunate, indeed, to have secured such able and dedicated assistance, without which many troops would have ceased to function.

Such participation in our civic affairs in a demonstration of the fine, responsible influence the College has in our community.

We wanted the College in general to know of your activity, and how grateful we are to these young ladies.

Sincerely,
Frances Heweton
Troop Organizer
SEE FEEDBACK, p. 11



editorial

Out of the closets

A young Los Angeles homosexual recently mustered enough courage to tell his mother that he had been gay for the past five years. She admitted that she had suspected as much, but comforted him saying, "You are God's child and I love you anyway."

A mother is the last to know. The gay people are finally coming out of hiding, out of the bars and bathrooms: as one placard put it, "Out of the closets! Into the streets!"

Although society's attitude has not yet reached that mother's level of resigned tolerance, things are getting better all the time. Coupled with a sluggish liberalization of laws (and lessening of harassment) is the new aggressive spirit of the gay organizations. Last July's Gay Pride Week marches made exposure a lot easier.

Once the ignorance subsides, the fear and righteous disgust will fade. The "straights" will no longer have to be tolerant, and the homosexuals won't have to be aggressively blatant.

Said one homosexual member of the D.C. Mattachine Society, "I see no reason either to announce it or to hide it," in the same way that heterosexual behavior should not be concealed. The "third sex" idea is off the track. Homosexual relationships are personal relationships first; the gay cry should be "sex is great," then "homosex is great."

There are human beings, and there is sexuality with all its variations. No matter how you get it all together, an orgasm is an orgasm.

R.D.

the bullet

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The opinions expressed herein are not necessarily those of the College or the student body, nor are opinions expressed in signed articles and columns necessarily those of the editor or all members of the editorial board.

Signed letters to the editor are invited from all readers. The BULLET will print all letters within the limits of space and subject to the laws of libel.

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The BULLET reserves the right to edit all contributions for grammatical and technical errors.

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MWC attitudes on homosexuality moderate

by Jane Touzalin

The results of a recent BULLET opinion poll concerning homosexuality indicate that students here tend to have fairly ambiguous views on the subject. Although a few general questions on the poll received responses which seem fairly liberal, the more specific questions evoked more conservative responses, which seems to indicate that, when it comes right down to it, MWC student attitudes and opinions run moderate-to-conservative on the subject.

222 students, representing about one-tenth of the MWC population, were polled individually. All of those responding to the poll were women.

Pollies basically feel that they take more liberal views toward heterosexual relationships than toward homosexual relationships. Only 41.0 per cent describe themselves as being fairly or very liberal toward homosexual practices as compared to the 67.1 per cent who say they are fairly or very liberal in their attitudes toward heterosexuality. In addition, 9.9 per cent support laws prohibiting any type of homosexual behavior.

Questions from #5 through #16 showed pollies as being moderate-to-liberal as far as their opinions about homosexuals themselves are concerned, with a few pollies emerging quite conservative in their attitudes. 1.8 per cent feel homosexuals are criminals; 44 per cent feel they are sick; 9 per cent consider them "immoral." Most agree, however, that homosexuals are "people just like everyone else."

In both the Old and New Testaments, the Bible states that the punishment for homosexuality should be death. Three people professed to concur with this idea. A study of the pattern of answers received from one dorm indicates that at least two of these answers were probably serious. Three people also feel that homosexuals should be imprisoned; eight feel that they should be placed in asylums. Most (59.5 per cent) of the pollies, however, feel that homosexuals should be accepted as equal to so-called "normal" people. 10.8 per cent feel that homosexuals should be "cured" whether they want to be or not; most psychologists would agree, however, that it would be difficult—if not impossible—to effect such a change against the will of the person involved.

In order to bring the problem closer to home, pollies were asked to determine what they would do if they suddenly found out that their roommate were homosexual. Although many pollies (46.4 per cent) would discuss the matter only with the girl involved, 7.2 per cent would inform school officials and another 7.2 per cent would broach the problem to other people on their halls. Many pollies would be inclined to send the roommate to a qualified counselor, and 20.3 per cent would make a personal attempt to convert the person in question to a heterosexual way of life. A large 71.1 per cent feel that their attitudes toward the roommate would undergo some sort of change, while 22.1 per cent state that this knowledge would not affect them at all.

see POLLIES, p. 8

"True, they are human beings, but they are sick human beings. It is a mental disorder."

"If my roommate were gay? I would discuss it with her if she wanted to discuss it, otherwise I'd ignore it. I would really hope my attitude wouldn't change toward her; then I'd really be disappointed in myself."

"I don't really care that much about homosexuality as long as they don't try and convert me."

"Sometimes you feel that if someone is homosexual it's not their fault and it isn't anyone else's business."

"I really don't give a damn as long as I'm not personally affronted."

QUESTION	VERY LIBERAL		FAIRLY LIBERAL		MODERATE		FAIRLY CONSERVATIVE		VERY CONSERVATIVE		NO ANS.	
	no.	%	no.	%	no.	%	no.	%	no.	%	no.	%
1. How do you rate your attitudes as far as heterosexual behavior and practices between consenting persons is concerned?	49	22.1			100	45.0	49	22.1	13	5.8	6	2.7
2. How would you rate your attitudes as far as homosexual behavior between consenting persons is concerned?	35	15.8			58	26.1	68	30.6	38	17.1	15	6.8
3. Do you feel that there should be laws prohibiting certain types of heterosexual practices between consenting persons?	14	6.3	201	90.5	7	3.2						
4. Do you feel that there should be laws prohibiting homosexual behavior between consenting persons?	21	9.9	184	82.9	16	7.2						
Do you feel that homosexuals are basically:												
5. criminals	4	1.8	210	94.6	8	3.6						
6. sick	98	44.0	115	51.9	9	4.1						
7. immoral	20	9.0	196	88.3	6	2.7						
8. people, like everyone else	154	69.3	61	27.5	7	3.2						
9. psychologically disturbed	171	77.0	40	18.0	11	5.0						
10. killed (a Biblical solution)	3	1.4	214	93.3	5	2.3						
11. imprisoned	3	1.4	206	92.8	13	5.8						
12. placed in asylums	8	3.6	204	91.9	10	4.5						
13. considered abnormal by society, but accepted anyway	110	49.5	96	43.3	16	7.2						
14. accepted by society as being equal to so-called "normal" people	132	59.5	79	35.5	11	5.0						
15. "cured," if they want to be	205	92.3	7	3.2	10	4.5						
16. "cured," whether they want to be or not	24	10.8	188	84.7	10	4.5						
If you found out that your roommate was a homosexual, would you:												
17. ignore it completely	39	17.0	175	78.8	8	3.6						
18. discuss it with her but with no one else	103	46.4	109	49.1	10	4.5						
19. request a room change without giving the reason	22	9.9	85	83.3	15	6.8						
20. inform the proper dorm or administrative officials	16	7.2	195	87.8	11	5.1						
21. undergo some change of attitude toward her	158	71.1	49	22.1	15	6.8						
22. make a personal attempt to get her to turn heterosexual	45	20.3	165	74.3	12	5.4						
23. try to get her to seek psychological help from a qualified person	135	60.8	82	36.9	5	2.3						
24. discuss it with other girls on the hall to determine what you should do	16	7.2	203	91.4	3	1.4						
Would you accept a homosexual as a roommate?												
25. if you knew her personally and suddenly found out she was homosexual	96	43.3	107	48.1	19	8.6						
26. if you did not know her personally before-hand	36	16.2	177	79.7	9	4.1						
27. her homosexuality would make no difference	60	27.0	147	66.2	15	6.8						

EMERGING HOMOPHILE GROUPS SEEK LIBERATION FROM REPRESSION

by Linda Cayton

Two years ago, the New York police department staged a routine raid on Christopher Street's Stonewall, a popular homosexual bar in Greenwich Village, and sparked a gay revolution which has shaken the sexual attitudes of an entire society. It was Greenwich Village, often considered the world capital of homosexuality, which saw the birth of the Gay Liberation Front, the last and most far-reaching of homophile groups.

Homosexual organizations have existed, unknown to the general public, for many years. Typical of many early homophile groups, Mattachine exists largely as a social organization. For the most part, Mattachine members are content to remain behind closed doors; to fight for their civil rights only if attacked.

By restricting homosexual activities to gay bars and parties Mattachine has been accused by more militant organizations of "creating the stereotype of the homosexual."

A sense of urgency born of oppression characterizes the later homophile groups. All organizations agree that today's homosexual must be liberated. The means of liberation divides them.

Gay Activist Alliance, a New York group, sees a peaceful revolution to end oppression and harassment of gay people. This group was one of the first to come "out of the closet" and engage in active demonstrations in support of gay rights. Their campaign however is "low-key" as they work toward "a peaceful, new world."

Gay Liberation Front is the most revolutionary of the gay revolutionaries. They demand the "complete negation of gay bars, tea rooms, trucks, baths, streets, and other traditional cruising institutions" which are designed to keep homosexuals in rigid roles given them by a heterosexual society.

In June of this year, GLF staged the largest gathering of homosexuals in the world to commemorate the anniversary of the year-old Christopher Street uprisings. The Christopher Street Gay Liberation Day ceremonies included workshops, street dancing, guerrilla theater, meetings, and informal rap

COME OUT!!



**JOIN
THE SISTERS & BROTHERS OF THE
GAY LIBERATION FRONT**

Poster advertising the Gay Liberation Front in New York

sessions. The ceremony climaxed in a mass march up Sixth Avenue to a gay-in in Central Park Sheep Meadow.

GLF has been active in protesting rights of homosexuals in a heterosexually hung-up society. They have worked within the armed services to help ease harassment and have recently succeeded in gaining honorable discharges for many homosexuals.

Gay Lib has also organized many chapters on college campuses throughout the country to work for gay student rights.

The latest projects of Gay Liberation Front in-

clude the establishment of a "gay mecca" in Alpine, California. On January 1, a caravan of at least 250 GLF members will settle in Alpine. Due to the elimination of the one-year voting residency requirement, they will be able to vote themselves in the public office and organize a "national refuge for persecuted homosexuals."

From Mattachine to Gay Liberation Front, oppressed homosexuals have finally reached the streets. Prejudices and stereotypes are slowly falling away. "Faggots" are finally becoming people. A society is feeling the effects of "gay power."

MWC administration finds gays no threat to residential life

by Jeanne Rabe

Schools across the country who host campus chapters of homosexual organizations are discovering that special problems can arise when heterosexuals object to the presence of "gay" students on campus. Although there have been no dismissals of students

from MWC resulting from homosexual activities, Dean of Students Mildred Droste states that the Administration would ask a student to leave the campus if her homosexual behavior interfered with residential life.

"If you get enough complaints, then you must ask them to leave," she says. "What else is there to do?"

The legal rights of such a student would have to be upheld in a case of this sort, Droste says, but points out that the circumstances would involve basic consideration of other students on campus and their welfare.

Miss Droste says that conclusive evidence would have to be presented if one student suspected another of being homosexual. From time to time, Miss Droste's office receives reports of homosexual activity on campus; but she says there has been no concrete evidence to prove that homosexuals have threatened residential life.

"These people (homosexuals) need help," says Droste, and she stresses that Mrs. Mary A. K. Kelly, school psychiatrist and counselor, is most qualified to treat matters of students' personal behavior.

When asked what action she thought might be taken on this matter, should a case arise, Mrs. Kelly said that individual attention is required in reference to student homosexuality rather than mass administrative action.

Mrs. Kelly questions the term "social norm" and rapidly dismisses the premise that specific needs should be the same for all people. Student problems demand special attention with regard to the individual, she says; and she stresses that such problems that are brought to her remain absolutely confidential.

Both Miss Droste and Mrs. Kelly agree that fairness to the student is of primary concern. Objectivity in treatment of student conduct is essential in maintaining a healthy balance of personal relationships on campus, they concur.

Mrs. Kelly realizes the diversity among students and will consult with a student homosexual only if that student feels that she has a problem and wishes to discuss it with her. Otherwise, Mrs. Kelly feels that the matter of student sexual conduct is personal and not within the realm of Administrative control unless it interferes severely with the security of other students.

EPAULET reborn

The EPAULET, literary arts magazine of Mary Washington College, has gained a new staff and will begin publication later this year. The magazine had previously been suspended due to lack of staff and student interest.

The new staff recently elected Kate Fisher to the position of editor-in-chief.

Students interested in working on the EPAULET staff or in submitting their work to the magazine should contact Kate as soon as possible.

Homosexual student discusses "the"

(Editor's note: The following interview was conducted with a student at Mary Washington College who is homosexual.)

BULLET - How long have you been a homosexual?

S - I've been gay ever since my freshman year in college - the first semester - when I met a girl in my hall whom I first became attracted to and subsequently fell in love with and had an affair with. So I guess I would say I've been actively gay since freshman year; although there were a few things that happened to me earlier. When I was in high school - well, I didn't realize what was happening at the time - but I remember now that there was a kid at my high school, a girl, who I was pretty much attracted to. I couldn't understand just what it was I felt about this girl; I knew I felt a little different toward her, but I didn't classify it as a homosexual attraction until I got to college, then had this affair, and then realized what had been going on in me earlier. But you see this kid in high school was older, and I didn't think of it as much more than a "crush" - lots of girls develop crushes over older girls that they admire or over female teachers that they like. So that's all I thought it was at the time. I really didn't think about it too much, though.

B - Had there been any specific incidents in earlier years that pointed out that you might turn gay; perhaps your family life?

S - I can't really remember any significant events that could have pointed to the fact that I might turn out gay. Now my father - he's a very, very authoritarian person; very strict, never let me do much of anything and never even let me win an argument. He thought that he was always right. Both my parents love me very much and they always felt that no boys that I ever dated could be good enough for me. So it got to the point where I was always afraid to bring boys home because I knew that the minute they came in the door my parents would start mentally picking them apart; and then after my dates left I'd get all these criticisms about them. So I guess I was always afraid to date much because of my parents. Now, of course, it's a lot easier because I can bring home the girl that I'm currently seeing, and of course my parents have no idea that I'm having an affair with her and it makes it a lot easier. I know she won't have to go through this criticism; she'll just be accepted as one of my friends from school and they won't say anything about her. If it were a man that I was bringing home it would be a different story.

B - What would your parents do if they found out?

S - It's very important to me that my parents not find out - at least not yet. I'm sure they would feel shocked and probably sick; my parents have sort of a harsh view-point about "queers." They would probably blame themselves, too, and I wouldn't want that to happen. As far as I'm concerned no "blame" is necessary because this is NOT, as they would think, a very horrible and tragic thing which has happened to me. It's just me - just the way I am - if anything I would give them credit rather than blame.

"Men are nice to talk to and to be friends with, but right now I wouldn't want to sleep with one."

B - Have you ever had any heterosexual relationships?

S - Oh, of course. I dated a lot when I was in high school and I went steady with a boy for about two years, or a little bit over. We had sexual relations and everything, and I can't remember being dissatisfied with our relationship at the time. Then, I thought it was a really great relationship; and now, when I look back on it, I can't see that there was anything wrong with it either. So I have had a fairly extensive relationship with one man and I haven't found it particularly lacking in any way; it's just that as it turns out I like women better.

B - Is there anything in particular that you dislike about men?

S - Yes, as a matter of fact. Of course there are some things that really bug me about women, too. I'm not really terribly biased. But I do dislike male chauvinism - it really irks me. I consider myself an advocate of women's liberation. Probably one of the reasons why I hate male chauvinism so much is be-

cause I can see it so well in my father, the big he-man type who is always right; and my mother was always wrong, and it was just because he was a man and she had to constantly keep feeding his ego. Also my brothers used to get privileges that I never got, and that made me mad too. So I hate this big penis-worship cult that is going on; I hate men who make women into inane, smirking, submissive little things and who rob women of all the potential they could be putting to good use rather than washing diapers and dishes. But men, I've found, are generally a lot

she's bound to get suspicious. It's very valuable for you to keep up your hetero image because if you don't you can be in a lot of trouble.

B - What is it like to be gay at Mary Washington?

S - It's sometimes very difficult, because you're always under a strain and always worried that somebody is going to find out. When I get out of this place I don't think I'll care very much about whether people find out or not. Unless of course I have a job where it would be really dangerous if anyone found out. Right here, right now I consider exposure dangerous. I don't know what the administration would do if they found out a student here were gay; I don't know what my roommate or what the kids in the hall would do if they found out. But I'm sure that I would be dropped as a friend by a lot of people. Kids here profess to take such liberal attitudes toward sex - even toward homosexuality - but I think that if confronted with the real thing they'd react differently than they might say they would. And around here, if anyone found out it would get around really fast because things spread so fast here - within a week everyone on campus would know. I would probably be miserable if everyone found out and I'm sure I would be treated like the school freak. It's probably almost as miserable, though, when people don't know because you really can't be yourself; you can't discuss personal problems concerning gay relationships with the straight people around you, naturally. And if you happen to be having an affair on campus, as I am, with another student - unless she's your roommate and you can be together a lot it causes problems. If the other girl has a roommate, the roommate gets suspicious; if your door is locked too often, people in the hall get suspicious; people around here are just suspicious of anything. So suspicious, as a matter of fact, that there are rumors flying all the time about, "Well, did you hear that so-and-so is gay? I'm sure she is because her door is locked all the time and I think someone's in the room with her." Well that's a bunch of bullshit. Most of the time I'm sure that people who lock their doors a lot, etc., are perfectly straight; and they could really be hurt by a bunch of unthinking girls. But there's one good point to Mary Washington which seems a little contradictory to what I just said, but it's true. This is a southern school - it's a girls' school - and there are a lot of displays of friendly affection around here. You can go up to someone and hug her, or put your arm around someone without anybody thinking anything about it. It's just what is done, by almost everybody. So if my - what would you call her - my affairee? has a problem and feels bad and runs into me on the sidewalk, I can put my arm around her or something like that to make her feel better and when I look around, there are other kids doing the same thing. So that's one really good point about this school.

B - Now that we've established that being gay carries a lot of problems with it, just what do you do - what does one do - when one has a problem and is gay?

S - When I have a problem, there are some straight people who are my friends, who know about me; who I can talk to and who understand and have very good attitudes toward the problem, and who are just of terrific help. If you're having a problem concerning your relationship with another woman you can always go next door and ask the kid there; but you have to be careful to substitute a masculine name and to stick in all the right pronouns, like "he" said he didn't want to see me anymore," or, "I'm really mad at him." And you have to watch it and make sure you don't say "she," cause then you'd be in trouble. Homosexuals on this campus who have problems can go to the testing center, which I suppose would be one of the safest things to do. It's bad here because this is such a closed place and there's no way for gay people on this campus to get to know other gay people here. They usually find out about

"I also think sex is a lot pleasanter; as the saying goes, no one understands a woman's body better than another woman."

B - Do you ever date now?

S - I date here sometimes. I dated a lot freshman year until I decided it was a lost cause. Sometimes around here you just have to date to keep up your hetero image. If you keep on turning down the blind dates the girl down the hall keeps offering you,

each other by accident. Once you do find another gay kid your worries are over, because you have someone to talk to or to just generally blow off steam to. But until you do have a gay friend, it's sometimes difficult.

"The gay life" on campus, in society

B — What would you suggest for the person who's reading this and who's thinking — has thought before — that she might possibly be gay but she's not quite sure? What should she do?

S — She could go to the testing center to see Mrs. Kelly. I don't know — I've been in this "business" for a few years now and I'm sure that my knowledge and experience with this sort of thing could really help some people, if I only knew who the people were who needed help. But of course they don't know who I am, either. It would be helpful if we could establish some sort of communication system, but I suppose that would be really difficult. One thing I can do — with the help of the BULLET — is that I will leave you addresses for Mattachine, Gay Liberation, and Radical Lesbians, and if anyone has a problem or wants to have information on these groups they can just call up sort of anonymously and ask for the addresses and no one has to know who they are. (Note: the BULLET extension is 393.)

Sometimes as I said before it can really be lonely here; say you've just gotten here, you're a freshman, and you're gay. Or maybe you're two people who have just come out — who have just started being gay — and it's a lonesome thing because there is no communication between gays around here. It's so easy to think that you're the only gay person in the world. I think it would be a really neat thing if we could establish some sort of group here on campus like they've done on a lot of other campuses; but I think it would be kind of impractical because the

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meetings would probably be a farce. We'd have to publicize them in some way, and I can just see people lining up outside the ballroom on meeting night and peering through the windows just to get a glimpse of who the queers are. It's just too bad; because it's easy to think that you're alone in the world, and knowing other gay people would really be a help. Sometimes, though, that feeling can be kind of a good thing; sometimes it can really cement a gay relationship because if you're two people and you're in love, it's kind of a binding thing to feel that you have a struggle — that it's two against the world. But then again this feeling can also cause a lot of problems and can produce a lot of paranoid people.

B — Do you think you can recognize other gay people by sight?

S — There are all sorts of myths, naturally, about homosexuals: about what they look like, act like, etc. A lot of people think they can tell at first glance. The common stereotypes are: for the homosexual man; he's supposed to be very effeminate, has effeminate gestures, walks with a wiggle, perhaps wears a little makeup, has a job like a hairdresser or an interior decorator, and of course owns a French poodle. The stereotyped Lesbian, on the other hand, is thought to wear men's clothes, big boots, dark glasses, short hair; is what we called a very "dyke-y" person." Lately the styles are tending toward more unisex-looking clothes for men and women so it's normal to see a man wearing a flowered shirt or woman in men's pants; so if the stereotypes were true, about half the people in this country would be suspect and certainly half the people in this school. The stereotypes usually just don't hold water. But admittedly, men like that and women like that do exist; in fact, there are some homosexuals who even carry it to a further extreme and become transvestites on a part-time or full-time basis — that is, wear the clothes of the opposite sex and attempt to take on the mannerisms that go with the clothes. Sometimes they're amazing at it; you can't really tell which is which. And these people are usually very sick, at least as far as I know — and I do know some people like this — they are very deeply disturbed and their becoming transvestite is a manifestation of this.

But on a general basis, there's really no way you can recognize a homosexual. Unless you really know what you're looking for — and that's hard to describe and I'm not about to tell you what it is — it takes practice and experience of some sort. It's not just one thing; it's kind of a set of variables that you can put together and if they all come out positively then there's a good chance — not by any means a 100 per cent chance — that that person is gay. I can tell lots of times, but there are also lots of times I'm wrong.

I read something — or maybe I heard it — it was in a book a long time ago and it stated how gays, gay women in particular, could recognize each other. According to this book if a gay woman walked into a bar and she saw another woman she thought was gay, she would whistle a certain song and by her whistling of this song they would recognize each other as being gay. That's the only sure-fire method I've ever heard of for recognizing a gay person and I don't think this still exists, if it ever did.

B — Are there any special words which exist in the vocabulary of gay people that aren't generally used by straight people?

S — Definitely. Gay people have some words which are a part of their vocabulary which they use almost exclusively. When homosexuals play roles — which is often a manifestation of being a little insecure, and which is starting not to happen quite so much anymore — usually the most common roles that they play are that one member of the couple plays a dominant, or "male" role while the other plays the submissive or "female" role. Naturally, this sort of thing isn't necessary but it's the kind of thing that people fall into because, when you start having a relationship of any kind you tend to pattern your relationship like the ones that you see around you; and when the relationship that you're most familiar with is that of your mother and father, or of other heterosexual couples, there's a tendency to pattern your own developing relationship after these previously existing ones. Naturally, this isn't necessary at all, but it's unfortunately what a lot of gay couples end up doing. Anyway, as I was saying: in male homosexuality, the word for the submissive, or "female" person is the "queen," and I don't really remember what the word is for the dominant person. In female homosexuality, the dominant person is called the "butch" and the female counterpart is the "femme." When male or female homosexuals dress up in clothing of the opposite sex they are "in drag"; therefore a man in women's clothes is a "drag queen" and a woman in men's clothes is a "drag butch." A Lesbian who is consciously attempting to start looking more masculine — who is just getting into the role — is called a "baby butch," and that's kind of a derogatory term. In female homosexuality, any woman who dresses or acts in a fairly masculine fashion, whether she's a butch or a femme, is called a "dyke." Some people would disagree with this definition and use the words "dyke" and "butch" interchangeably, but that's the way I've usually heard it. A woman who dresses like a man and who ends up looking like a gangster — you know, leather jacket with chrome trim, big boots, slicked-back hair, dark glasses, the whole bit — is very sneeringly referred to as a "ideosel dyke." A man who is not a real homosexual, who is still latent or perhaps afraid to admit he is gay, is called a "closet queen" — he's known as being "in the closet." When a woman is like this, when she is latent or doesn't want to think she's gay, she's known as a "lace curtain Lesbian." When a man or woman does become gay, this is known as "coming out." "Come Out," as a matter of fact, is the name of the Gay Liberation newspaper.

No all homosexual relationships are long-term; some of them do last a very long time, but just like heterosexuals, sometimes homosexuals do go around looking for a one-night stand. When they do go around

**"I consider myself as 'normal'
as any heterosexual person can
be."**

looking it's called "cruising." When you do pick up somebody and go back and have this one-night affair it's called a "trick," and I believe that's the same word they use in the prostitution business, when the prostitute picks up a client for the night.

There are a few words which describe homosexuals or the state of being gay. Words which we all hate are "faggot," "queer," and words like that which are derogatory and which we really oppose. As you may have noticed I prefer the word "gay," probably because it's just shorter and takes less time to say; also because the word "homosexual" or just its prefix, "homo," have always had unpleasant connotations but "gay," being a newer term, doesn't really make people think ugly thoughts. Sometimes when they're kidding around together gay people call themselves "queer," but that's only in jest, say when they're pretending that the other person is offending them because he's gay. Do you see what I mean? Around this campus most people refer to us as "queers," and that's a very difficult thing to get used to and a very difficult thing to hear.

B — Most straight people believe that gay people

are, deep down, extremely sick individuals; insecure — maybe neurotic or psychotic, etc. Let me state now for the record that the person we are interviewing seems to be stable, intelligent, is well-liked, and seems to be what we would call "normal" in every respect.

D — You consider yourself normal?

S — I consider myself as "normal" as any heterosexual person can be. We all know that the word "normal" is bad because it's so hard to determine who is or isn't normal. But it's obvious that in this country most people are heterosexual; however, I don't consider that "normal." Neither do I consider homosexuality "normal"; I just consider homosexuals a minority group. A lot of people who are really prejudiced against gays would consider a heterosexual

"I have the same basic emotions and the same basic sex drives as heterosexual people; it's just that my sex drives are directed toward members of my own sex."

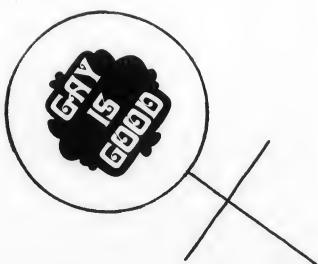
man who is a rapist more normal than a gay person who never touched anyone else other than another gay person in his life. This is naturally pretty sick thinking, and it's unfortunate that so many people seem to feel that way. But back to your question: to be technical, yes, I really do consider myself normal. I have the same basic emotions and the same basic sex drives as heterosexual people; it's just that my sex drives are directed toward members of my own sex. And that's not to say EVERY member of my own sex; that's a misconception that a lot of straight people have. They feel that just because a person is gay, he or she must be really sick and really hard up, really sex-starved, and so they figure a gay person must go lustful around after every person of their own sex that they see. Well that's just not true, any more than you could say every girl on this campus who's straight wants to go chasing after every man she sees. I'm not like that; and I know of only one person who is and he is a very disturbed person for other reasons than his homosexuality.

I consider myself pretty normal; I'm very stable. I have no problems other than the usual studying hang-ups and things like that. As a matter of fact I consider myself better adjusted to life than a hell of a lot of kids I know here who seem to be constantly depressed, suicidal, paranoid, etc. I am well-adjusted to the best of my knowledge, and all the psychological tests I've ever taken can bear me up on that matter.

B — The promiscuously-inclined gay man that you mentioned in the last question did seem to have a definite psychological problem, as do some other gay people I have seen. Why do many gay people seem to have problems?

S — I'm really glad you asked that. A lot of gay people start out with problems that may be in no way related to their being gay; but then the fact that they are gay may compound the problems or make them seem worse. There's a story I heard once

see GAY STUDENT, p. 9



"Homosexuals are not enemies of the people"



A LETTER FROM HUEY TO THE REVOLUTIONARY BROTHERS AND SISTERS ABOUT THE WOMEN'S LIBERATION AND GAY LIBERATION MOVEMENTS

(Reprinted from THE BLACK PANTHER - Black Community News Service - 8/21/70.)

During the past few years, strong movements have developed among women and among homosexuals seeking their liberation. There has been some uncertainty about how to relate to these movements.

Whatever your personal opinions and your insecurities about homosexuality and the various movements among homosexuals and women (and I speak of the homosexuals and "women as oppressed groups"), we should try to unite with them in a revolutionary fashion. I say "whatever your insecurities are" because, as we very well know sometimes our first instinct is to want to hit a homosexual in the mouth and want a woman to be quiet. We want to hit the homosexual in the mouth because we're afraid we might be homosexual; and we want to hit the woman or shut her up because we're afraid she might castrate us, or take the nuts that we might not have to start with.

We must gain security in ourselves and therefore have respect and feelings for all oppressed people. We must not use the racist type attitude like the White racists use against people because they are Black and poor. Many times the poorest White person is the most racist, because he's afraid that he might lose something, or discover something that he doesn't have; you're some kind of threat to him. This kind of psychology is in operation when we view oppressed people and we're angry with them because of their particular kind of behavior, or their particular kind of deviation from the established norm.

Remember, we haven't established a revolutionary value system; we're only in the process of establishing it. I don't remember us ever constituting any value that said that a revolutionary must say offensive things towards homosexuals, or that a revolutionary should make sure that women do not speak out about their own particular kind of oppression. Matter of fact it's just the opposite: we say that we recognize the women's right to be free. We haven't said much about the homosexual at all, and we must relate to the homosexual movement because it's a real thing. And I know through reading and through my life experience, my observations, that homosexuals are not given freedom and liberty by anyone in the society. Maybe they might be the most oppressed people in the society.

And what made them homosexual? Perhaps it's a whole phenomena that I don't understand entirely. Some people say that it's the decadence of capitalism, I don't know whether this is the case; I rather doubt



Huey P. Newton Minister of Defense
Black Panther Party

it. But whatever the case is, we know that homosexuality is a fact that exists, and we must understand it in its purest form; that is, a person should have freedom to use his body in whatever way he wants to. That's not endorsing things in homosexuality that we wouldn't view as revolutionary. But there's nothing to say that a homosexual cannot also be a revolutionary. And maybe I'm not injecting some of my prejudice by saying that "even a homosexual can be a revolutionary." Quite on the contrary, maybe a homosexual could be the most revolutionary.

When we have revolutionary conferences, rallies and demonstrations there should be full participation of the gay liberation movement and the women's liberation movement. Some groups might be more revolutionary than others. We shouldn't use the actions of a few to say that they're all reactionary or counterrevolutionary because they're not.

We should deal with the factions just as we deal with any other group or party that claims to be revolutionary. We should try to judge somehow, whether they're operating sincerely, in a revolutionary fashion, from a really oppressed situation. (And we'll grant that if they're women, they're probably oppressed.) If they do things that are un-revolutionary or counter-revolutionary, then criticize that action. If we feel that the group in spirit means to be revolutionary in practice, but they make mistakes in interpretation of the revolutionary philosophy, or they don't understand the dialectics of the social forces in operation, we should criticize that and not criticize them because they're women trying to be free. And the same is true for homosexuals. We should never say a whole movement is dishonest, they're just making honest mistakes. Friends are allowed to make mistakes. The enemy is not allowed to make mistakes because his whole existence is a mistake, and we suffer from it. But the women's liberation front and gay liberation front are our friends, they are potential allies, and we need as many allies as possible.

We should be willing to discuss the insecurities that many people have about homosexuality. When I say "insecurities", I mean the fear that they're some kind of threat to our manhood. I can understand this fear. Because of the long conditioning process which builds insecurity in the American male, homosexuality might produce certain hangups in us. I have hangups myself about male homosexuality. Where, on the other hand, I have no hangup about female homosexuality. And that's phenomena in itself, I think it's probably because male homosexuality is a threat to me, maybe and the females are no threat.

We should be careful about using terms that might turn our friends off. The terms "faggot" and "punk" should be deleted from our vocabulary, and especially we should not attach names normally designed for homosexuals to men who are enemies of the people, such as Nixon or Mitchell. Homosexuals are not enemies of the people.

We should try to form a working coalition with the Gay liberation and Women's liberation groups. We must always handle social forces in the most appropriate manner. And this is a really significant part of the population: both women, and the growing number of homosexuals that we have to deal with.

ALL POWER TO THE PEOPLE!

Huey P. Newton
SUPREME COMMANDER,
Black Panther Party

poll cont'd.

Pollees feel gays should "be themselves" in society

from p. 4

Although a question resembling #26 would probably never be included on an MWC application form, 16.2 per cent of the pollees say they would accept a homosexual roommate even without knowing her beforehand. 48.1 per cent would not accept a personal acquaintance or friend as a roommate if they discovered she was homosexual. 27 per cent feel that the roommate's being homosexual would make no difference. This appears to conflict with the 79.7 per cent in #26 who say they would not accept a homosexual roommate whom they did not know personally. The farther away the problems get, the more liberal the opinions become: only 16.2 per cent of the pollees would object to living on the same hall as a homosexual, and only 5.4 per cent would object to attending a class with one. Why would they object? 41.4 per cent would feel "a little afraid"; 28.0 per cent "just do not wish to associate with homosexuals."

Although 27 per cent of the pollees feel that homosexual groups

such as Gay Liberation have "a good cause which is worth supporting," only 5.4 per cent would join such a group even if it were open to heterosexuals. Most (77.5 per cent) of the pollees feel that these organizations should be allowed to exist, but slightly fewer feel that they should exist on college and university campuses.

The last group of questions shows that 73.9 per cent of the pollees feel homosexuals "should be allowed to be themselves among the rest of society." This result seems to conflict with the result of #6, where 44 per cent think homosexuals are "sick." Only 9 per cent feel that homosexuals should not be allowed to manifest their sexual preferences anywhere in public.

BULLET staff members who did the polling report that one of the most common response to the questionnaire was: "I never thought about any of this before." Most found it "interesting." Many pollees were not aware that organized homosexual groups exist; and one pollee did not understand the meaning of the word "heterosexual."

"I thought myself 'extremely liberal' in this respect until homosexual intercourse was described to me in vivid terms by my gay former roommate. I was instinctively repulsed, which disappointed me because I, like others, liked to imagine myself beyond such petty reactions. I learned that I, too, had been conditioned to the extent that I react. Therefore, I ended up more upset about my petty and negative reaction than about my roommate's being gay."

"Well . . . it keeps the population down."

"Some of my best friends . . ."

Gay MWC student condemns homosexual myths

from p. 7

about two psychiatrists who were arguing about whether homosexuals were sick or not; and the one who thought they were administered what he probably thought was his coup de grace: he said, "You can't tell me they're not sick; I have never seen a homosexual come into my office who didn't have a problem." The other one countered by saying, "Well how many sane heterosexual people ever come into a psychiatrist's office, for that matter?" There are gay people with problems, but there are also a lot of straight people with problems, don't forget that. And I feel—and many, many other people feel the same way—that the reason why gay people have these big problems, these fears, these anxieties is not because they are gay, but because they are gay in a society which hates them. They are gay in a society which looks down at them as being freaks. They're gay among a bunch of people who would hate them if

"Around this campus most people refer to us as 'queers,' and that's a very difficult thing to get used to and a very difficult thing to hear."

they were discovered to be gay. They're gay in a society which discriminates against gays. And naturally, that kind of situation is going to cause anxiety in anybody. If you found out that you were doing something which seemed perfectly natural to you and which didn't harm anybody else or yourself, but something which the majority of the population detested the very idea of and that there were laws against it you were doing something like this, you'd be pretty upset, too. Especially if you felt it was nobody else's business but your own. So I don't think it's their gayness which makes them disturbed; it's the rest of society which makes them feel so guilty about it.

B — Do gay people ever have any problems interacting with each other?

S — Well, it's possible that in gay relationships the two people who are having the affair can have trouble interacting or relating, just as heterosexual people can have trouble interacting. Just look at the divorce rate, which is amazingly high. Any two people can have problems; and it wouldn't necessarily be because they're gay. Sometimes being gay can bring people together, as I said before.

B — How long do gay relationships usually last?

S — It varies, just as the lengths of heterosexual relationships vary, but I'm sure it varies more for gays. Affairs can last for hours—as in a one-night stand—they last for days, for weeks, for months, for years. I know two women who have been together for 26 years and they're by no means the only ones who last this long. Somebody once told me that gay relationships between women go on a cycle lasting about nine months. In other words, about every nine months you're supposed to get a little stir-crazy and perhaps break off a relationship; then go looking for another one. I haven't seen any evidence of this in myself though, or in most of my gay friends.

B — I've heard that gay relationships between males seem to be more transient.

S — I've heard that too but I don't know why it is. It could be that male homosexuals—who are, really, more male chauvinistic than you might think—do believe in the male chauvinist myths and believe that men are by nature supposed to be more promiscuous than women; so they just live up to these myths because it's expected of them. But I don't really know for sure.

B — If a relationship seems to be working out well over a long period of time, do you think a couple should be quote, married, unquote by a gay church?

S — There aren't too many gay churches around. There is one in California where the minister himself is gay; he has a large gay congregation, and he does marry the members of his church. It's been philosophized that maybe the reason gay relationships don't generally last too long is because there is no stable foundation on which to build them. There's little sense of permanency. They know their spiritual marriage will never be legal, in the eyes of the law or of the church; or for that matter it wouldn't be recognized by the rest of society as a solemn marriage contract, but as a sick situation. It could be this which causes the basic relationships to be shaky so often. Some gays do get married in gay churches, but I don't know how many. More often, two people who have been with each other a long time just consider themselves married, and that's all there is to it. I know that in the Netherlands they've been marrying gays legally; this has been getting a lot of publicity lately. Perhaps if more gays could get legally married, the relationships would last longer. There are

some gay couples who have gone on for years and who have adopted children. Now I don't know how good this would be for the children—not because they might receive some influence to be gay from the adopted parents, but because the neighborhood in which they'd live would probably have terrible prejudices toward the couple which they would also project onto the children. This could have very bad effects on the children, I would think. But if society ever gets to the point where it is slightly understanding, then things will be better for everyone.

B — At a conference for the press which I attended, two men from Gay Liberation were speaking to a group of straight people, many of whom didn't seem to understand anything about gay people. When one of the men mentioned his love for another man, a girl asked him, "What do you mean by love?" What do you think of this question?

S — Well for one thing it illustrates how straight people think. This girl obviously thought that a gay person would be incapable of giving love, as she knows it, to a member of his sex. She probably envisioned some type of perverted attraction which he just called love. What I mean by love is the same thing you mean by love, or the same thing that most people mean by love.

B — Do you have any problem differentiating the love you have for your lovers and the love you have for your friends who are women?

S — Not at all, because they're just two entirely different things. It's the same thing as a heterosexual woman who has her lover who she sleeps with, and then has other friends who are men who she gets along with well, talks to, shares problems with, etc. but who she is not physically attracted to. It's the same thing with me. I have a bunch of friends, whom I really like—some of whom I love, on a friendship basis—and who I would never even consider having an affair with because I'm just not attracted to them that way. But then there's this other woman I love, and it's just an entirely different sort of love; it's deeper, more devoted—naturally it's hard to describe except with the same, well-worn expressions that are used to describe heterosexual love. And there's really no difference, that I can see, between homosexual and heterosexual love.

B — Have you ever fallen for a straight person? Is this much of a problem?

S — Once I did. This is a problem for a lot of people; but what you just have to do is realize that there's no chance in the world that this person is

"I know some people who wouldn't even go to a party if they knew a gay person were going to be there, because of the fear that they'd be attacked."

going to turn gay, that you might as well forget it. It's a little difficult sometimes but it's something that has to be done. If this person happens to be a friend, there's no sense in risking a good friendship by making some sort of overture to this person because you never know how she's going to react. I like to think that my friends are all fairly liberal in their viewpoints toward homosexuality and toward everything else, but sometimes a person will change his or her mind completely when they're faced with a homosexual situation. So it's better not to risk it.

B — I would imagine that, if a girl found out that a friend of hers was gay, there's a chance she might get scared and imagine that this gay girl might have designs on her. Do you have anything to say about that?

S — Yes. I call that idea the "myth of the Horny Homosexual," and I think it's absolutely ridiculous. Straight people generally feel superior to gay people. They feel that they can look down at us smugly because after all, there's a whole lot wrong with us, and there's nothing wrong with them. That seems to be what they feel. And it's a real ego trip for straight people to think that gays are perverted and therefore must have these insatiable sex drives which include straight people as the objects of their drives. Some straight people seem to think that gays love to "prey" upon straights so they can turn them to a gay life. That's not a very intelligent opinion.

I don't see what they think we see in their bodies; certainly I don't see anything to brag about. I know some people who wouldn't even go to a party if they knew a gay person were going to be there, because of the fear that they'd be attacked, which is absolutely ridiculous. Gay people are not as promiscuous as

you might think; they are probably just as selective as straight people. If my present relationship ended tomorrow, that doesn't mean I would run out and take up with the first gay person I happened to run across. It's very much a matter of personality, of respect, and that sort of thing which draws you to a person, not whether she's available or not, and not whether you just happen to like her body. Occasionally there are gay people who seem to go after just about anybody; there are also lots of heterosexuals who do the exact same thing.

"We are just as much people as everyone else, and we don't need or want pity from people who think that, through some sad mistake, we turned out this way."

B — What are some misconceptions that you don't like which straight people have about gays?

S — I've already said that one thing that really makes me mad is the "myth of the Horny Homosexual." And I also pointed out that there are certain words people use which make me mad. The stereotyped "queers" that people think of when they think of gays make me mad. The fact that some people seem to think that homosexuals are very, very psychologically ill, that they should be put in prisons—that also makes me angry. And even people who say they are sympathetic and really want to help—even people who mean well—have ideas which really turn me off. They sometimes strongly feel that homosexuality should be accepted, even though they think it's a little abnormal; and they think, "I really feel sorry for these people so I want to do all I can to help them." That's not the attitude we want at all. We're not asking for people to feel sorry for us because there's really nothing to feel sorry for—unless they feel sorry because of the prejudices of a sick society. But we are just as much people as everyone else, and we don't need or want pity from people who think that, through some sad mistake, we turned out this way. People should just understand: this is the way we are, this is the way most of us have decided to be. We want people who are willing to accept us as we are, just as we are willing to accept straight people, but it's only fair that we do. We want equality in jobs, in careers, that we don't have now. Job applications that contain personality tests which attempt to figure out if the applicant is a homosexual are blatantly unfair and should be thrown out. A homosexual isn't much of a threat to anybody, and the discrimination that we run up against is really stupid. Of course groups like Gay Liberation and Radical Lesbians are doing what they can to prevent it, but it's going to be a hard job. We naturally feel that gay people should be allowed to function in society—should be allowed to appear in public without being subjected to the scorn and hatred that they are now—should be allowed to go to predominantly straight social affairs together. Naturally at first it could make a lot of people really upset to see, for example, two men dancing together in public. But it's something that should be gotten used to. That's another thing I find disturbing: a lot of straight people find the thought of two girls holding hands or of two men kissing each other really sickening; yet they think nothing of coming into your room and giving you a detailed account of the last time they spent two hours screwing.

These people who think they're so damn sexually liberated would probably blanch at the thought of any overt homosexual behavior. But I think straight people will have to get used to gay behavior, because I think more and more the Third World gay groups are going to start bringing it out onto the streets. Gay people of today are getting a little impatient—and who can blame them? It might take a long time to overcome all the centuries of ignorance and prejudice on the subject, but we're going to do all we can, and just hope that good things will come of it.

"We want people who are willing to accept us as we are, just as we are willing to accept straight people as they are. We don't have to accept straight people, but it's only fair that we do."

New film freedom benefits producers but exploits gays

by Robin Darling

Gore Vidal, author of the sex-ctange fantasy "Myra Breckinridge," recently predicted that homosexual sexes are one of the world's last minority groups about whom it is safe to make public jokes.

However, a transvestite in the movie "La Dolce Vita" stated that "by 1970, the entire world will be homosexual." The big switch never came off, but Hollywood has done its best. In the past five years, homosexuality has become commonplace in the movies; and gays are heroes now, not just the ubiquitous wispy little men swinging the purses.

Censorship hindered the treatment of homosexuality in films until the early '60's. Although novels often centered around the subject, directors were forced to delete the "abnormalities" in the film versions. In 1929, director William Wyler changed the Lesbian relationship in "The Children's Hour" to a boy-meets-girl plot. The hero of "The Lost Weekend" (1945) had homosexual self-doubts which Billy Wilder left out, and in "Crossfire" (1947) the victim was changed from a homosexual to a Jew.

Although two movies from the early sixties, "Advise and Consent" and "The Best Man," did contain homosexual relationships, the director of the film version of gay author Truman Capote's "In Cold Blood" chose to eliminate the overt homosexual overtones between Dick and Perry, the murderers.

Film critics have panned the new crop of homosexual movies, even the ones that have been taken from well-reviewed novels.

Pauline Kael reviewed "The Fox" and "Reflections in a Golden-Eye," and disliked both. "The Fox," she claimed, was "dated," but bringing it up to date would involve "dealing in sexual platitudes . . . or (what is) considered Freudian modernism." March and Jill, the Lesbian couple, are "tame" and "healthy" in their bedroom scenes; Major Penderton of "Reflections . . ." however, is "grotesque and painful." The image of the major preening himself for a tryst is "ghastly."

"The Boys in the Band" supposedly is not considered to be a movie about troubled homosexuals, but about troubled people who happen to be homosexuals. That film got the axe, too. Kael said it was "full of lachrymose seriousness," and Joseph Morganstern of NEWSWEEK condemned it, too, but for a different reason: "The deeper it digs the shallower it gets . . . it is not hateful because of its subject, but because of its gross exploitation of the subject." According to Morganstern, as the movie tries "to convince us that homosexuals hate themselves, it generates self-hate."

Stanley Kaufmann, critic for the SATURDAY REVIEW, affixed the film "Myra Breckinridge," after Gore Vidal's novel, with his stamp of disapproval. He doesn't even feel that it is good opportunism. Like many of his colleagues, Kaufmann thinks that the homosexuals to emerge from Hollywood so far have been either sadists, psychopaths, or buffoons, or some grotesque combination of the three. Producers have successfully capitalized on sexuality, he says. But from homosexuality in particular, he feels, movie-makers are now more and more reaping the rewards of their distortion.

escape hatch

New at the Gallery

by paddy link

There are some new attractions at the National Gallery of Art that would make a good Saturday afternoon of browsing even for those who feel they know every painting in the gallery. The special exhibit that will run through Nov. 8 focuses on the works of Mary Cassatt, a talented American Impressionist who lived in France and was influenced by Degas and Manet.

Also on exhibit is the Gallery's newest acquisition, "The Artist's Father" by Paul Cezanne. This important addition to the Gallery's roster of French Impressionistic paintings is located in the east end of the museum, close to the works of Cezanne's contemporaries.

Kenneth Clark's "Civilisation" series is being shown at several intervals during the day, and admission is free.

Catholic University's Drama department has invited several noted actors and actresses to help produce or act in the productions in their new theater.

Cyril Ritchard will direct the first production, Shaw's "The Devil's Disciple." Helen Hayes has agreed to perform in a play at CU sometime this year. The play in which she will appear has not been chosen as yet.

Tickets for the season series of plays go on sale next week. For information, call Paddy Link, ext. 454, or CU, 529-6000 ext. 358.

George Washington University will present Livingston Taylor in concert Nov. 16. Livingston, brother of James Taylor, performs in a blues-soft rock style like his brother, and most feel he is equally as good

as James. For ticket information call Paddy Link, ext. 454, as soon as possible.

other events of interest

CONCERTS

Nov. 7-8, Pete Seeger, at Lisner Auditorium of George Washington University, 8 p.m. Ticket information in the BULLET Office (ACL 104).

Nov. 15-16, Rod McKuen in concert, Constitution Hall, 8 p.m. Ticket information in ACL 104.

FILMS

Nov. 7, "The Bridge," filmed in Germany after World War II. A powerful anti-war film. 8:30 p.m., the Corcoran Auditorium, \$1.50 for non-members.

ART EXHIBITS

Through Nov. 8, "Eastern European Prints" from recent years. Images range from representational to surrealistic to totally abstract. West Gallery, Library of Congress.

Through Nov. 15, "New Sculpture" by artists of the Washington-Baltimore-Richmond area, showing new developments in the contemporary art of this region. The Corcoran Gallery of Art.

Through Nov. 30, "The Influence of Rembrandt on 19th-Century Landscape Prints," including works by Corot, Seymour Haden, and Charles Francois Daubigny. National Gallery of Art.

Through Jan. 4, "Posters of the Turn of the Century," done in France, England, Germany, the Netherlands, and the United States. Ground floor, Library of Congress.

Minnesota homosexual wins court fight for job

MINNEAPOLIS — (CPS) — Declaring that "a homosexual is, after all, a human being," a federal judge here has ruled that the University of Minnesota Board of Regents acted illegally when it refused to hire a job applicant, because he is a homosexual.

James McConnell was offered the job as head cataloguer at the University's St. Paul campus library last summer. Soon after, McConnell and another man applied for a license to marry. The license was refused. The head of the 11-man Board of Regents, John Yngve, testified in U. S. District Court that they refuse to hire McConnell because he intends to commit sodomy.

"I spent considerable time in the Army," Yngve said. "The word 'homosexual' has certain connotations. I don't think that there's any question that two men living together involve acts of sodomy. That is a crime in the state of Minnesota."

But Judge Philip Neville ruled that other court decisions have drawn a distinction between "a sexual

propensity for persons of one's own sex, and the commission of homosexual criminal acts."

Neville ruled that "to reflect an applicant for public employment, there must be shown a reasonable relationship between efficiency in the job and homosexuality."

At the heart of the controversy has been the Regents' fear that, as Yngve put it, "The majority of people think that this (hiring McConnell) would be a terrible thing." Several Regents have admitted privately that were they to hire McConnell without putting up a fight, the State Legislature, which convenes in January, might be more hostile than they usually are to the University's budget request.

"Homosexuality is a hot subject right now," Regent Daniel Gainey said in a earlier interview. Claiming that the refusal to hire McConnell was "a public relations matter" Yngve added, "There are a lot of religious people in Minnesota, and a lot of

see COURT, p. 12

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Students needed as JMHS tutors

by Liz Pully

For the last three years, Mary Washington College students have acted as volunteer tutors in a program in coordination with James Monroe High School students and guidance counsellors. The participating tutors and tutees met one hour a week at a convenient time; tutors aided one student in one subject.

In the past, the program was judged to have had beneficial results for most students who took part. This year, however, there appears to be a shortage of about ten tutors, especially in the fields of math and science. A new humanities program also requires interested student tutors.

The tutorial program was conceived three years ago during the same meeting which saw the birth of the Martin Luther King Jr. Scholarship Fund.

The program's objective is to encourage potential college students by reinforcing them in academic subjects in which they are weak. In addition to the tutoring, the program also involves exposure to various concerts and art exhibits offered in Washington, D. C. Through being introduced to the College and its cultural events, the tutors hope to motivate the tutees to apply themselves in high school and to utilize their academic potential.

Students interested in volunteering as tutors may contact Miss Sue Hanna at extension 261 or Miss Libba Winston at extension 240.

feedback continued

Area resident writes in support of Scott

To the Editor:

William L. Scott has been the elected representative in the Eighth Congressional District of Virginia for two terms. His record has engaged the attention and praise of many in and outside the state. Note-worthy periodicals of conservative persuasion have given him their unqualified support, and they tell us his re-election is "a must." His constituents who have received his personal services can attest to his concern and his efficiency. We know he gets things done.

He won his first election against George Rawlings by a substantial majority; and proof of the fact that the voters were pleased with his record was his re-election by a much larger margin, a clear mandate from the people. Every month those who have re-

from p. 3

by Kathy Atkinson

Last Wednesday's mock election found George Rawlings favored Ray Garland over Harry Byrd for the U.S. Senate seat, and Darrel Stearns over Bill Scott for the 8th District Congressional seat.

quested it receive his letter which gives an accurate report of Congressional action. Periodically he sends questionnaires to his constituents so that he will be informed as to our opinions.

He ignores the slurs and veiled threats of his opponent. One newspaper has editorially labeled these charges as "poppycock." I personally believe that wild unsubstantiated statements will cause Mr. Scott's friends, who know of the fine job he has done for his constituents, to work harder toward his re-election. He has chosen to run on his record which is well known, ignoring his opposition who has chosen to attack him by questioning his motives and his courage.

We who know Bill Scott will cast our vote for him because we believe in him.

Angelique Bielaski
Fredericksburg

ium. Tickets may be purchased or reserved in the Office of the Dean of Students in ACL.

Dr. Alexander V. Riasanovsky, undergraduate chairman and associate professor in the department of history at the University of Pennsylvania, will speak at MWC Wednesday, Nov. 4. The lecture on "The Mongol-Tartar Impact on Russia" will be held at 11:15 a.m. in Monroe 21.

The Senate will meet Wednesday, Nov. 4 at 2:30 in ACL Ballroom.

The Terrapin Club will present a Terrapin Fall Splash Back Wednesday, Nov. 4 at 7 p.m. in Goolrick pool.

Hoang Van Chi, prominent North Vietnamese scholar, will speak on "A Buddhist's Experience of Marxism in Vietnam." The lecture will be held Wednesday, Nov. 4 at 7 p.m. in ACL ballroom.

Dr. Leonard Berkowitz, professor of psychology at the University of Wisconsin, will lecture on "Research on Experimental studies of Help-Giving and Altruism" Friday, Nov. 6 at 11:15 a.m. in ACL ballroom.

Mock election favors Rawlings

from p. 3

Out of 90 voters, 45 supported Rawlings as opposed to 20 for Garland and 23 for Byrd. Stearns carried 43 votes, compared with 33 for Scott.

On proposal No. 1, 72 voted that the "Constitution be generally amended and revised, as agreed to by the General Assembly at its 1969 and 1970 sessions (except for the three proposals separately stated)." Seven responded negatively.

Concerning lotteries, 65 voted that "the Constitution be amended by repealing section 60 (which prohibits lotteries), leaving it to the General Assembly to decide whether to authorize or prohibit lotteries. There were 17 negative votes.

In regard to general obligation bonds, 69 voted "to permit the General Assembly, subject to approval by the people in a referendum, to authorize general obligation bonds for specific capital projects, the total not to exceed 1,15 times the annual income and sales tax revenues of the Commonwealth." Ten voted against this measure.

On the issue of revenue bonds, 65 voted "to permit the General Assembly, by a 2/3 vote, to pledge the full faith and credit of the Commonwealth to revenue bonds issued for revenue-producing capital projects if the Governor certifies that such projects will be sufficient to pay principal and interest as they become due, the total not to exceed 1,15 times the annual income and sales tax revenues of the Commonwealth." Thirteen opposed the measure.

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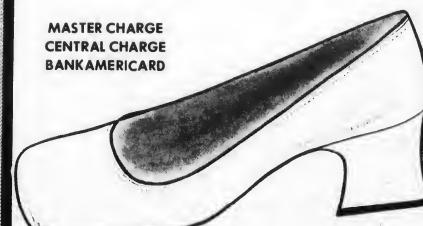
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"Blue Whale" to be delivered

Erik Oppenheimer will present readings from his poetry and essays Thursday night, Nov. 5 at 7 p.m., in Ball parlor. His works include "The Black Whale," an essay/poem of contemporary existence; "Communes in Focus," an account of his tour through the United States and Canada; and "Jesus on 34th Street," described as being "as timely now as when first written in 100 A.D."

For further information contact Kathy Marilla, ext. 506.

from page 10
people think that homosexuality is just about the worst thing there is. Why didn't he just take his job, do his work, and shut up?" Gainey asked a reporter.

The Regents have decided to appeal the deci-

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LA VOGUE

Speaker Series

- Tuesday, Nov. 10: Eugen Merzbacher, University of North Carolina: "The Seeds of Destruction—Paradoxes in Quantum Physics." Combs Science Hall, Room 100. Sponsored by the Department of Physics.
- Wednesday, Nov. 11: Jeanne Chail, Harvard University: "The Teaching of Reading: Science Art or Ideology." Monroe 21, 10:10 a.m. Sponsored by the Department of Education.
- Monday, Nov. 16: Nelson I. Wu, Washington University, "The Changing Image of Man in Early Chinese Art." Ann Carter Lee Ballroom, 10:10 a.m. Sponsored by the Department of Art.
- Thursday, Nov. 19: John Cage, Wesleyan University: "How to Improve the World." Ann Carter Lee Ballroom, 1:15 a.m. Sponsored by the Department of Music.
- Thursday, Nov. 3: Grace E. Bates, Mount Holyoke College: "Projected Planes and Their Associated Co-ordinate Systems." Room 300, Combs Science Hall. Sponsored by the Dept. of Mathematics.

Court fight

sion, University President Malcolm Moos has been either silent or equivocal on the issue. Asked by a reporter to comment upon the decision to appeal, Moos said, "Any prolonged litigation entails difficult problems for the University, especially if it stretches over a long period of time."

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